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The American Friend

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Vol. XV. No. 36

A Widespread Concern

JOHN R. CARY

Indiana and Wilmington Yearly Meetings

With Wilmington Young Friends

MILES L. PEELLE

An All-American Friends Conference

WILBUR K. THOMAS

ON THE HORIZON OF THE CHRISTIAN CHURCH

SCIENCE MAKING MEN BETTER CHRISTIANS

Dr. Michael Pupin, professor of electro-mechanics at Columbia University, and a renowned inventor, who was last year president of the American Association for the advancement of science, says that "Science is making us better Christians. It is teaching men how to cooperate more intelligently with God, what God's laws are, and how to obey them. It is increasing our belief that the human soul is the greatest thing in the universe, the supreme purpose of the Creator. Science has simply brought me to a higher, broader view of the Creator. That is the real pleasure of scientific work. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with him; if science does not assist me in carrying out the divine purpose, then I am a failure as a scientist. But science has made me a better Christian; I believe that it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God."

WORLD ZIONIST CONGRESS REPORTS PROGRESS

The fifteenth biennial congress of the World Zionist Organization was held in Basil, Switzerland, where the thirtieth year of its existence was celebrated on August 30. The first congress was held in the same city in 1897, which adopted a program that has guided the policies of the Zionist movement from that day. The great objective of the organization is the restoration of Palestine as a Jewish homeland. This object was greatly furthered by the Balfour declaration, which declared that the government of Great Britain viewed with favor the establishing of Palestine as the national homeland for the Jewish people and that it would use its best endeavor to facilitate the achievement of this object, though not at the expense of existing non-Jewish elements in Palestine or the rights and political status enjoyed by Jews in any other country. This declaration was agreed to at the peace conference by the French and Italian governments. Since that time large areas hav been put under cultivation by homesteaders. Local cement plant and other factories are supplying much of the material used in th construction of the new and modern cities around Jerusalem. Exte sive orange groves have been cultivated and increased by the insta lation of irrigation systems. Poultry raising and dairy farmin have been successfully carried on in sections that were formerl useless and not under cultivation. Schools have been establishe both Jewish and Arab, and Great Britain contributes twenty p cent of the cost of the Jewish schools and so far the entire expen of the Arab schools. Considerable progress has been made towar the making of Palestine the real homeland of the Jews.

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LEADER OF PEACE MOVEMENT IN THIS COUNTR

Oliver Dryer, of London, Secretary of the International Fellow ship of Reconciliation, arrived in New York on the Pennland, Re Star Line, Sunday, September 4. One of the leaders of the Europea peace movement, he has visited all the European countries in th past eight years, bringing together people from antagonistic nation groups. In 1921, he became the secretary of the International Fe lowship of Reconciliation, succeeding the well-known Friend, Hen T. Hodgkin, who is now one of the Secretaries of the Nation Christian Council in China. The pioneer work supported by th Fellowship has included: good-will journeys of French journalis through Germany and vice versa, a cooperative colony in Syria pa ticipated in by Turks, Armenians and Bedouins, voluntary reco struction of French homes by Germans and Austrians in the deva tated area of France, publication of a news sheet in three languag for exchange of peace news, the setting up of innumerable confe ences, meetings and personal visits for peace. Mr. Dryer is an e gaging speaker and comes to the United States at the invitation the American Fellowship of Reconciliation to be one of the pri cipal speakers at their Conference on Imperialism to be held Asbury Park, N. J., September 8-11. Following the Conference will visit various cities, speaking before leading churches, clubs a forums on the work of reconciliation in Europe, aspects of t peace question, etc., until November 15. His itinerary will tal him to Chicago, Kansas City, Indianapolis, Philadelphia, Hartfor New York City, Baltimore, Pittsburgh, Cleveland, and Detroit.

CIVILIAN TRAINING IN SUMMER CAMPS

The United States section of the woman's international leag for peace and freedom, on the assumption that the attractive featu of the summer military training camps is the camp life and not t military training, has proposed the development of a plan for civili training in the government camps, according to a contempora journal, and that the department of agriculture should receive appropriation for camps at which instruction should be given agriculture, horticulture, forestry, first aid, coast guard work a other constructive activities. In supporting his bill which ultimate became the basis for the establishment of agricultural colleges, M Morrill said in congress in 1862: "The exercises of holding a plo and swinging a scythe are every bit as noble, artistic and gracef as the postures of gymnasium drill. We have schools to teach t art of man-slaying and shall we not have schools to teach men t way to feed, clothe and enlighten the great brotherhood of man And if schools, why not camps?

Plans for extending Rotary clubs into Germany are impo ant. Clubs which reach over boundary lines working for the sa principles of service and fellowship in 40 different countries, fo one of the world's most powerful factors for peace. Internatio peace will not be made lasting by treaties or at the tables of dipl mats. It will be made in the hearts of men as they cooperate common purposes.—GROVE PATTERSON.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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A Widespread Concern

A WIDESPREAD concern has arisen among American Friends that there may be a revitalizing of the Local Meetings on Ministry and Oversight. There is a very general feeling that there is in these meetings an element of power which is now latent in too many places.

Persons who are chosen as Elders and Overseers are presumed to be selected because of their Christian character and interest in the work of the church; and wisdom would seem to call for their use in the aggressive activities of the body. The pastor may be a person of much spiritual power but no one man or woman can possibly accomplish as much when working alone as when he is leading a group of consecrated people who co-operate with him. The members of the Meeting on Ministry and Oversight should be in this position. Their knowledge of individuals in the field of the church, their influence with their friends and their ability to meet the needs of special cases, all should be utilized. Frequent meetings of this group should be held for united prayer and conference about individuals when plans could be made for meeting particular personal needs and reaching those who give evidence of growing interest in religious matters.

There is a great danger of our having too narrow a conception of evangelism. This is acknowledged to be the primary task of the church, but in quoting the "Great Commission" at the close of Matthew's Gospel we are apt to stop before using the last verse. We recognize our call to go into all the world with the gospel but we overlook the injunction, "Teaching them to observe all things whatsoever I have commanded you." Our evangelistic task is not completed when we have persuaded men to accept Jesus Christ; rather it has just begun, for the Scriptural teaching is that they are then born into the new life, and it is just as cruel to fail in our care and nurture of these newborn babes in Christ as it would be to leave the child of our home to fend for itself. The weakness of American Quakerism is largely to be found at this point. Large numbers are brought to Christ through revival meetings only to be dropped from our membership rolls after a few years because they have not been properly cared for. This care and training involves direct and personal teaching as well as preaching.

Our understanding of methods of evangelism is often too limited. The revival meeting properly holds a leading place, but we may lose opportunities for bringing men to a decision for Christ by waiting until such meetings are held. We need to return to the spirit of the early Church, Acts VIII 4, and realize that everything that helps to attract individuals to the church bears upon evangelism. The cordial handshake, the development of a warm atmosphere in the church circles, seem to be of minor importance and void of spiritual significance but if they help to bring people within reach of Gospel ministry they are not without value. When we realize that the sum of the powers of a church as an instrument of evangelism can be pretty nearly measured by the total of the evangelistic spirit of its members plus the righteousness of their daily living we shall be less likely to count anything unimportant which touches the lives of others.

There are many kinds of people with varying minds and mental attitudes. A quiet evening conversation may be the means of effective presentation of the Gospel to some who are prejudiced against emotionalism. Visitation evangelism is securing excellent results in many places but we should not be limited to any one plan. Our Lord promised to make his disciples "fishers of men"—a term which should suggest the wisdom of the fisherman who adapts his tackle and bait to the habits of his prey.

It is in the later stages of evangelism, the period of nurture and training, that the members of the Meeting on Ministry and Oversight should be of great service. Their opportunities for encouragement and help are many. A loving watch over new members, the word of encouragement and counsel, the evidence that some one cares for them, these are simple matters but they are of great importance for most of us are influenced more by little things than great. If the first interest in our lives is our service for Jesus Christ it will be the natural thing for all our social relationships to be means of drawing men toward him, and that is the essence of evangelism—that is one way of "lifting him up"—that he may "draw all men to him."

JOHN R. CARY.

Quakerism in France is at work after the manner of leaven, a gentle and steady impulse of life. Its manifestations are various, and those who feel them are not always aware of their source. That is, to the group of workers in France, Quakerism is more important than the Society of Friends, and need not necessarily be confined to its borders. There is, however, a nucleus of people who want the concentrated essence of the spirit of Quakerism which is to be found in the Society of Friends, and these have already formed a group recognized as an independent Monthly Meeting in Paris, and a larger Annual Meeting, drawing Friends from all over France, has been held for three years. The paper, *Echo des Amis,* has a circulation of over a thousand, and is being taken over by the French International Service Group, who hope soon to put it on a paying footing. Lectures on various phases of Quakerism, Peace, and Prison Reform have been given in many important towns in France as well as Paris.

—ALFRED LOWRY.

Indiana Yearly Meeting Assembled

Appreciates New Meetinghouse

At a meeting on Ministry and Oversight preceding the opening of the 107th session of Indiana Yearly Meeting, S. Edgar Nicholson of Brooklyn, N. Y., in a brief talk stressed the responsibility of this body in its spiritual oversight of the church because of its wonderful constructive opportunity to shape and mold young people in their mode of living, in their Christian activities, and in their way of thinking. A keen sense of the consciousness of God and the ministry of daily living will help form an answer to every disturbing thing that comes into one's life. Reports from the Quarterly Meetings indicated a quickening in spiritual life and an increased interest, especially in the work among the young people. Following a general discussion of these reports, a suggestion was adopted that the reports be more concise with more detail of activities and more emphasis on the needs arising out of the social and industrial problems of the local communities. A special committee was named to secure, through a carefully prepared questionnaire, a fuller statement on the work of the local meetings for next year in addition to the usual report on the spiritual condition of the meetings.

While the commodious and convenient accessories of a modern building are merely the means through which the inner spirit manifests itself and expresses its convictions and aspirations, yet the external setting of the Yearly Meeting this year has more than usual historic interest, in that it marks the first assembly of the body in the new Timothy Nicholson Memorial Meetinghouse which has incorporated the greater part of the old house that was used each year with only two or three exceptions since its dedication in 1878. Many were heard to express their hearty appreciation for the transformation wrought, paying eloquent tribute to the memory of him who had loved and served so admirably during a long life of helpfulness. Thus, did a local paper express the thought: "They have provided themselves with a new meetinghouse but the old spirit of Quakerism has not been left in the old structure but will carry on with new zeal and increased power in the new memorial church, which significantly and rightly carries the name of Timothy Nicholson, one of the progressive and stalwart Quakers of this community who translated the ideals of his church into the actualities and realities about him, bringing credit to his religious affiliations by the many deeds of love which he felt impelled to perform." Everything was new and in many ways quite different, but everyone endeavored to adapt himself to the new surroundings and share the enjoyment provided by an inspiring meeting place, a visible proof of the spirit of progress in this second quarter of the twentieth century.

With representatives present from the sixteen Quarterly Meetings at the opening session, August 23, a period for worship was followed with the opening minute read by the recording clerk, Isadore W. Kirk, in the absence of Arthur M. Charles. Visiting ministers and Friends from other Yearly Meetings present were accorded a warm welcome and their minutes of service read, as were others who came to later sessions. Among these may be mentioned Frederick B. Sainty of London Y. M.; S. Edgar Nicholson, New York; Russell Burkett and wife, Clyde O. Watson, Amos Cook and O. Herschel Folger, Wilmington; Herbert L. Huffman, Stella Frances Jenkins, and Levi Johnson, Kansas; Ida T. Parker, Nebraska; Pearl Hardesty and wife, Western; Milo S. Hinckle and wife, North Carolina; and Thomas Chappell, Baltimore. A digest of epistles from Yearly Meetings in America with whom a regular correspondence is maintained was read, an epistle from Dublin, and general epistles to Friends everywhere from London and Philadelphia Yearly Meetings. A telegram of greetings was received from Western Yearly Meeting and acknowledged. London writing in the spirit of gratitude over their new meetinghouse, recognized also their grave responsibilities in crowded areas, adjacent as they are to what is destined to become one of the largest student centers of the world. Philadelphia expressed a concern for the many who appear to be living lives almost wholly given over to selfish materialism and urged a much needed sympathy, which understands the workings of the human heart and cooperates with all that is good in man to the overcoming of evil.

Appreciation was also expressed for the presence of Benjamin Johnson, now in his 95th year who has attended 72 annual sessions; and of Charles G. Carpenter who has attended all the sessions since 1858, having been treasurer for 40 years and a trustee for 46 years. Other longtime members present were John W. Pickett and wife of Winchester, Ind., both 92 years old and for 69 years have journeyed together along life's pathway. In this connection also, George N. Hartley and Ira C. Johnson, deserve honorable mention.

QUAKERISM AND WORLD SERVICE

At the afternoon session the report of the committee on clerks was approved with Percy M. Thomas, presiding, Isadore W. Kirk, recording; Edwin P. Trueblood and Edith J. Hunt, reading and Lindley J. Cook, announcing clerk; and pages were named to serve throughout the sessions. The business of this session was devoted largely to the work of the Book and Tract Committee and of the American Friends Service Committee when reports were read and an able address was given by Thomas Que Harrison on the Threefold Crisis Confronting the American Quaker, to a large and enthusiastic audience. A special luncheon had been served at the noon hour preceding to 150 persons with Thomas Harrison as guest of honor when he spoke on Quakerism and Peace. Others presented, who are sharing in this service work, were Tadosaku Ito, a Friendship representative from Japan who will be a senior in Earlham College this fall, George Peacock and William Webb, the Earlham College Peace Caravan Team, who have spent the summer addressing meetings in the interests of peace and goodwill, within the limits of the Yearly Meeting. During the Memorial Hour, memorials were read for Bennett C. Fellow, Henry W. Pickett and Isom Jackson and words of thankful appreciation expressed for what their lives of faithfulness had meant to many, and names of others were given who had passed during the year from works to reward.

The program committee had arranged for J. Raymond Shutz of North Manchester College to give devotional messages at the close of the morning session each day and at four evening meetings for worship. Two general themes were followed: that of present day problems, and that of the adequacy of Jesus Christ and his gospel to answer these problems. The subtopics: The Expectant Church, Selective Living, Undetected Losses, Unconscious Influences, and the Value of a Good Life were ably presented and warmly received. He also gave a special address on Evangelism.

Reports of the home mission and social service committees indicated good progress being made. Additional government appropriations had made possible more buildings, in the Indian work, more teachers and a gradual increase of enrollment among the Indian settlements. An increased activity and interest in social service and educational work was also reported. A discussion of the Queries under the direction of Parvin W. Bond was shared by several prominent Friends when special emphasis was laid upon certain practical phases of Friends' testimony.

A special feature instituted last year was a five minute talk at each session by a member of the executive committee and

this was again followed. Six of these short talks directed attention to as many different departments of work.

The report on White's Institute was received with appreciation for the good work being done. During the year an interchange of 333 children had been made. The superintendent and matron were introduced to the meeting, the former giving a short talk and inviting Friends to visit the institution. In the report of the Temperance Committee, Friends were urged to be independent of party affiliation in voting for the candidate supporting prohibition laws. S. Edgar Nicholson, chairman of the prohibition board of the Five Years Meeting, ably reviewed the progress made in the dry fight pointing out the values of prohibition. He cited various decisions of the courts to show that the liquor traffic has always been dealt with in a class by itself, that one must differentiate between the traffic as an evil and other interests which minister to human necessities, and that it is the nature of liquor and the liquor traffic which establishes the right as well as the necessity of its prohibition. He expressed unshaken confidence in the superintendent of the Indiana Anti-Saloon League and his sincere belief that he had courageously followed the leading of his conscience in the work he has been called upon by his fellow citizens to perform. A resolution affirming the conviction of Friends that the manufacture and sale of alcoholic beverages should be prohibited, approving the Anti-Saloon League as an agency through which the churches may work together to secure the enactment of adequate prohibitory laws, and expressing confidence in E. S. Shumaker was unanimously adopted.

Reports on the State of Society indicated spiritual growth, good attendance, sustained interest, progress in junior church work and that of young people and in the general interest of church affairs. The statistical secretary reported a total membership of 16,776, a decrease of 320 from last year's report. A resolution presented by the executive committee requesting that the Yearly Meeting pay one-twelfth of its quota for the united budget of the church each month and to borrow money if necessary to make the payment, was adopted, and the committee was authorized to issue uniform remittance blanks to be used throughout the meeting. The sum of $30,000 was approved as the united budget goal for next year. A further proposal of the executive committee that an Executive Secretary be appointed who will represent and promote the interest of all Yearly Meeting committees including the Evangelistic Committee was considered favorably and the matter was referred to the Executive and Evangelistic Committees to work out a plan satisfactory to them for immediate adoption. The work of the Five Years Meeting was presented by Edgar T. Hole, Field Secretary, as a means of making the activities of the Yearly Meetings more efficient and effective in reaching out to help others.

LIVE INTEREST IN PEACE

The chairman of the Peace Committee reported good interest shown in the cause of peace in the local meetings, 61 addresses having been given and nearly $800 spent in relief work in the interest of peace. The annual report of the Peace Association of Friends in America was also presented and directed to be printed in the minutes. In the peace contest under direction of the committee that followed, the winners in order of merit were Mary Curfman of Marion, Pauline Jones of Fairmount, and Dorothy Haines of Wabash. Participants were so numerous that an elimination contest prior to the final one was held because of limitation of time.

Following the report of the Committee on Religious Education in which the work of vacation Bible schools was emphasized, a Bible memory contest was conducted when first places were given to David Webb for reciting the 13th chapter of First Corinthians, and Mary Garrison of Muncie in telling the story of Ruth. Other contestants were Helen Scott, Harriet Carter, Mary Alice Cates, B. Shields and Virginia Wilson. The address of the evening was given by E. T. Albertson, general secretary of the Indiana Council of Religious Education, who spoke on an evangelistic educational program and urged that public sentiment be capitalized for the church and emphasized the need for the proper training in childhood.

The work of the evangelistic, pastoral and church extension committee was reported as particularly marked by a spirit of unity for helpfulness and goodwill. New meetinghouses had been erected at Richmond, Traverse City and Long Lake, and parsonages at Richmond and Everett, Wash. They were united in requesting that Charles E. Hiatt be continued as superintendent and that an appropriation of $4500 be granted them for next year's work, all of which was approved. Recognition was given to the following who will be recorded as ministers by their Monthly Meeting: William O. Fox, August Cline, Leslie McCarger, Henry G. and Jane E. Summerhayes, Goldie Hinshaw, Emma Chamness and Clara Ford.

In presenting the report of the American Friends Board of Foreign Missions B. Willis Beede referred briefly to the work in Cuba, Mexico, Jamaica, Palestine and China. He spoke feelingly of the work among the women of Jamaica by Luella Hoover, missionary on the island for two years, whose recent death brought a keen sense of loss to all connected with this work. A request to establish a Yearly Meeting in Cuba had been received by the Board and would be forwarded to the next Five Years Meeting for consideration. The work in Indiana was reported by Esther Pickett, secretary. The chief address at this session was given by Thomas E. Jones, years a missionary to Japan. He made an earnest appeal to recognize our responsibility for the Negro, for the Japanese and president of Fisk University, and for seven other races less favored than we, to send teachers not to work at or upon them but with them trying to understand their points of view and help them become the biggest and best possible type of citizen. This, he said, is the only way to make the Negro happy instead of bitter and rebellious.

Following the reports of the president and the treasurer of Earlham College which noted an increasing co-operation between the board of trustees and the faculty, mentioned several needed improvements and the opening of the new administration building for the fall semester, and also a small gain on current account, an address was given by Elden H. Mills, of Indianapolis, on the Christian Factor in Education. The world tomorrow, he said, will demand Christian character that has developed under the stimulus of two things —the ability to discover and the ability to have faith. Consecrated Christian intellect is the basis of the highest type of Christian government. Students should learn the potentialities of the universe and of the individual, looking through to possibilities and put Christ in the center of Education, which is the spiritual adjustment to life and produces the contagion of a triumphant spirit. "Chemistry on the battlefield is a horror, but in the hospital it is a benediction."

The permanent board reported that the proposal to secure a home for aged ministers and missionaries had been under consideration and a committee was appointed by the clerk to inspect a building and property for that purpose. They recommend that the Yearly Meeting convene next year at the regular time, the first Tuesday after the fourth Sunday in August as decided upon in 1922. The following request was also made by them to be forwarded to the Five Years Meeting in October next: "In view of the present world conditions of social, economic and political unrest to consider the advisability of issuing a message setting forth the implication of Christian principles as interpreted by Friends to these difficult situations."

THE RIGHT OF FREE SPEECH

A resolution was adopted in defense of the right of free speech insisting upon the right to criticise the decision of the courts without being subject to contempt procedure. Friends viewed with great concern the tendency to curtail the fundamental rights of American liberties in the name of law and order, and maintained that right of the people to criticise their servants should never be curtailed so long as that criticism is constructive and true. The resolution in full appears on another page of this issue. A recommendation was approved that the Sunday nearest Jan-

uary 20 be observed as Temperance Sunday throughout the Yearly Meeting. Appreciation for the work of Dr. J. Raymond Shutz who had charge of the devotional services and gave several evening addresses was expressed in a statement approved by the meeting.

The closing session was devoted to the work of Young Friends when a report of the year's work was approved, new officers named, and the financial statement adopted. Addresses were given by Isabel Hartsuck, Cecil Scantland, Pauline Ratliff and George Peacock. Gordon Bowles brought greetings from Wilmington Yearly Meeting which he has visited the week preceding. The big challenge that confronts the Young Friends is the financing of Quaker Haven, their new lodge at Dewart Lake. The Earlham banquet preceding this session in the dining room of the meetinghouse was presided over by Paul Edwards when speeches were given by Gordon Bowles of Tokyo, Japan, and Walter Davis of Seattle, Wash. Music for the evening was provided by a quartet from West Richmond Friends Meeting.

Large audiences assembled for the meetings for worship on Sunday morning and afternoon when splendid messages were given by Charles M. Woodman and President David M. Edwards. It was a great day amid happy surroundings.

J. R. W.

FOUND IN THE FOREIGN MAILBAG

Elsewhere in this issue you will find announcement of the birth of Donald Swift to Chas. S. Vincent and wife of Jamaica. Chas. Vincent is the East Indian pastor of the churches of Spicy Grove, Cedar Hurst, and Orange Bay, as well as assistant in the church work at other points. The following extracts will give Friends a glimpse of the work he is doing in addition to caring for his young son.

"Spicy Grove Harvest services came off on the fourth Sunday in July. Owing to lack of employment on the properties, there was very little money earned by the people of the community. We were, however, able to raise $40 plus. Cedar Hurst Harvest comes off on the 21st. We are trying to make it as successful as possible. I should have been visiting there this week, but owing to Miss Hoover's and Mrs. Vincent's illness, I could not go. Mr. Getfield, the Methodist minister, will preach for me.

"I went to Trinity last month to help with their Harvest, and it was one of the best they have had for a long time. They raised over 13 pounds ($65)."

Lora P. Arms of Jamaica, arrived in the States on furlough July 22, and is visiting with relatives at Spencer, Iowa. She and Gladys Smith Jones, also of Jamaica, are attending Iowa Yearly Meeting this week.

"Today we attended the wedding of Farid Tabri," writes Willard Jones. "He is one of the teachers who has been with us since the war. The bride is a very lovely young girl whom he had known for many years. They are coming to their new home in Ram Allah on the first of next month and will, I am sure, be very happy. Pastor Schneller performed the ceremony in the chapel of the Syrian Orphanage. He spoke entirely in Arabic, which fact together with his white hair and his long record of service in Palestine, made the service very impressive to all."

RIGHT OF FREE SPEECH

The following resolution in defense of the right of free speech was passed by Indiana Yearly Meeting of Friends:

"Indiana Yearly Meeting of Friends assembled in its 107th annual session at Richmond, Ind., views with great concern the tendency to curtail the fundamental rights of American liberties in the name of law and order.

"We are convinced that if we are to find a satisfactory solution to the difficult and intricate problems of our American life, with its conflicting interests, purposes, motives and philosophies, we must cherish, as did the early founders of our governments, the fundamental rights of the freedom of speech, the freedom of the press and the right of the people peaceably to assemble.

"We call our organizations concerned with the security of the nation to a larger and finer conception of those American ideals which they so zealously guard; to a conception so strongly expressed in the constitution itself which guarantees and encourages that free and open discussion of public issues which is the true safeguard of free government.

"Every branch of government, whether it be legislative, executive, or judicial, is and should continue to be accountable to the people. The right of the people to criticize their servants should never be curtailed so long as that criticism is constructive and true.

"We, therefore, insist upon the constitutional right of citizens to criticize the decision of our courts without being subject to contempt procedure so long as these criticisms are based upon facts, especially when the criticism is expressed concerning a case already disposed of and which cannot in any way be prejudicial to the decision of cases pending."

COMMUNION

BY J. L. SPICER

Don't neglect the Quiet Hour,
For the soul that truly seeks
Knows the thrill of holy power—
Hears the Father when He speaks.

In prayer, by faith, His voice is heard;
Our inmost soul is strongly stirred;
All loosened cords are brought in tune,
And we with God Himself commune.

MODERN EDUCATION AND DEMOCRACY

Lack of education on the part of the masses and the lack of a basic Christianity in the spirits, hearts and lives of the people of European countries was declared by Professor J. Raymond Schutz, of North Manchester college, to be the two causes of failure of democracy in Europe to the extent that it has failed today, in an address on "Modern Education and the Future of Democracy," given Tuesday evening before the members of the Indiana Yearly Meeting of Friends. "Democracy is the child of Christianity," he stated, "for democracy was not a possibility until Jesus Christ came and placed his great value on the human soul." Democracy has gone forward with worthwhileness only when the Christian emphasis has been pronounced and strong. This democracy is in danger, the democratic way of life and form of government is insecure over the entire world."

Reminding his audience that the United States entered the world war with high sounding slogans such as "make the world safe for democracy" and "a war to end war," Professor Schutz said that in 1918 seventeen monarchs, rulers and kings were dethroned by the close of the war but that Europe now has 20 dictators in their stead. He spoke of Mussolini and his autocratic rule of Italy, saying that his achievements and material successes have been made at the loss of liberty and freedom, for Mussolini is the law and represents the most autocratic power in history which by its very success threatens the democracy of the world. "Jesus Christ labored all the while with the common man and must have had a deep seated desire for the world to be organized on a democratic basis," he said. "The world is learning the lesson that to build democracy we look not to the battle fields but to the homes, the churches and the schools."

He stated that the greatest difficulty today in America is the indifference of the American people not only as shown by the ballot but by our daily living. He pointed out that there are three necessary tasks that need to be done by the three basic institutions of society, the home, the church and the school, working together. First, we must help every boy and girl to use their leisure time constructively. The present crime wave is a result of persons not being taught to use their leisure time in a constructive way. The second task is to teach the boys and girls to give a large amount to social service by helping guide them into their life work. "Vocational guidance is needed," he said. The third task is the need to help boys and girls build in their lives and hearts moral autonomy. The greatest need of the hour is character, and "we need to build character into the lives and hearts of our boys and girls and help them regain once more their moral autonomy."

Wilmington Yearly Meeting at Work

Young Friends Hold Open Forum

"They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary: and they shall walk and not faint." Thus, after a spirit-filled silence, Amos Cook, the head of the Meeting opened the 36th annual session of Wilmington Yearly Meeting of Friends held at the auditorium on Wilmington College campus, eighth month 15-21, 1927. Our Presiding Clerk, Clayton Terrell, fittingly recalled to the meeting the history of the gavel used each year. It was made from wood taken from the high east gable window of the old Whitewater Yearly Meetinghouse of Indiana, our mother Yearly Meeting. The refreshing sunshine, which shone for so many years through that high east window seemed reflected on us, bringing us new life, hope and inspiration throughout all our sessions.

The Meeting on Ministry and Oversight convening on the 15th held a most helpful open forum on "The Meeting for Worship." The place and value of the sermon, prayer, music and silence were discussed, also how to teach children to worship. Each one of us need to give thoughtful, prayerful preparation before we attend meeting, that we may know "not the art" of worship, but the "heart of worship," whether in the calmness of silence and prayer, or the action of speech and the splendor of music.

Our efficient Presiding Clerk, Clayton Terrell, piloted us through the business sessions with unity and clarity. We appreciated William J. Sayers' comparing our Reading Clerk, Mary H. Terrell, to Nehemiah 8:8. She read accurately as reports were given to her, even to the —— —— of returning minutes. W. Rufus Kersey, the Recording Clerk, frames minutes and forms committees on education and militarism with equal attention and success. Reuben B. Peelle tempered the numerous announcements with bits of his dry humor.

Everyone looks forward with pleasure and expectation to the visiting ministers and friends, who bring in fresh ideas and tend to stir us out of our localisms to broadened action and consecration. This year, we welcomed several from our sister Hoosier State. William J. Sayers, from Muncie, whom a Canadian Friend very ably described as "the man of apt epigrams, the scatterer of golden nuggets of thought," gave us several stirring messages stimulating us to action; to a "religion of deeds not creeds;" "to study, pray it in, then work it out;"—so after inspiration will follow "out-spiration." In one of the devotional services, he made us feel the infinite value of silence, but emphasized the fact that worship should be based on neither silence nor noise, but on the leadership of the Holy Spirit, that "out of living silence and living words may come life action."

Gertrude Moon Reinier of Noblesville, Indiana, brought several searching evangelistic messages. "Are we limiting God by not letting him work out his plans through us?" On sixth day she gave the Home Mission address. "Are all of us, laymen as well as ministry, witnessing for Jesus in our daily life?" Also on this day, Alvin T. Coate, chairman of the Friends Publication Board, showed the enlarged outlook of Friendsville Academy, which is now under trust of the Board of Education of the Five Years Meeting. Our faithful workers in Tennessee, Edward and Daisy Ransome, brought with them to Yearly Meeting this year, three girls who are students in Friendsville Academy. We were more than pleased to have them introduced to the Yearly Meeting and be in attendance with us.

Orley Smith of Carmel, Indiana, in his evangelistic services urged us to "press on with God" and to yield ourselves definitely to his plans.

Emory J. Rees, a returned missionary from Africa, led two of the twenty minute devotional periods, which were held at the end of each morning session. His very presence, calm and gentle, brought a feeling of devotion and quiet reverence. On Foreign Mission afternoon, he gave some intimate facts of the work in Africa and put us to shame by telling how those African Christians "are proportionate givers, almost to a man." By giving their tenth, they are finding money to build their own churches and schools.

B. Willis Beede, who is always a welcome visitor, appealed to our Yearly Meeting to pay our United Budget in regular monthly installments. He also gave some interesting and worthwhile news from the mission fields of Palestine, Cuba and Jamaica.

SELF-COMPLACENCY SCORED

On the Peace and Service afternoon, Thomas Que Harrison of the American Friends Service Committee, gave an eloquent, concerned address on "America at the Cross-Roads." Some searching, complacency-disturbing statements and questions were given. What are we as professed Christians doing about race prejudice, autocratic industrialism, war? Dare we be complacent when we know the Christian Occident has caused 90% of the wars; that 10% of the people in America are living below the line of health and decency? "If we won't practice brotherhood, it is blasphemous to profess Christ." Thomas Harrison so stirred our thinking that a large number of people gathered in front, after the service to have their questions answered by his thoughtful, unprejudiced replies—to be fired anew to a "revival of concerns," and to be "radicals" for Christ.

Our Peace and Service Committee presented their report, showing how sincerely they have accepted the challenge, and what comprehensive work they are doing under the auspices of the Joint Committee of Friends in Southwestern Ohio. W. Rufus Kersey, the Ohio Field Secretary, conducted a survey to study the situation of compulsory military training in our State University. This was done by means of a questionnaire and by personal interviews with the President of the University. To supplement the work of the National Committee, an Ohio committee on Militarism in Education has been formed, under the temporary chairmanship of Ex-Justice John H. Clarke of Cleveland. The committee is composed of representative citizens of the state and is expected to have general direction and oversight of the agitation against compulsory military training in the institutions of the state.

The Yearly Meeting sent a protest to the Post-master General against the stamp on our letters, "Let's go—Military Training Camps;" and a letter to President Coolidge and other officials stating that we favored establishing friendly relations with Mexico, Nicaragua, and other Latin American states.

On third day evening, the Public Morals Committee held a prohibition essay contest. The three young girls taking part made us realize that oratory and earnestness are very convincing and should be encouraged for the edification of those who take part and those who listen.

The report of Clyde O. Watson, our Executive Secretary for the past year, showed his untiring and effective efforts that God's kingdom might be built up" and that our Yearly Meeting "should find her place in that kingdom building." Three meetings have been reopened and he has stimulated the activities of every Yearly Meeting Committee. After his report many spoke of the help and blessings received from his ministrations.

It was a pleasure to have our distant Quarterly Meeting in Friendsville, Tennessee, so well represented. John Snavely and Thomas Hackney, of Knoxville, were here on their first visit to the Yearly Meeting. It is encouraging to hear of the new meetinghouse in Friendsville and the one being built in Knoxville.

Devotional meetings were held at 9 and 11:40 in the morning and at 1:15 in the afternoon. These were led by many of our own ministers; by Laurence Farr, a returned missionary from Africa; Edna Goodwin of Baltimore Yearly Meeting; Lindley

and Corona Cook from Spiceland, Indiana, who will soon be "home ministers" in the Jamestown Meeting; and Ralph and Margaret Perry, who have in the last six months come to the Londonderry and Valley Meetings. Their spirit and presence was also felt at other sessions in their messages of song. Throughout the week, we were uplifted in our worship by music from different members of our meetings.

The outreach of our Yearly Meeting was felt when we granted a minute to Elmer Pemberton for evangelistic work in other Yearly Meetings; and to Clyde Milner for service in England, Germany and other Friends centers in Europe. We felt a nearness and fellowship with Friends everywhere, as we heard the epistles from London, Dublin, Canada, Philadelphia at 15th and Race Street, Philadelphia at Arch Street, Ohio, Western, Kansas, Baltimore, Nebraska, Indiana, California, New York, New England and North Carolina Yearly Meetings. We also sensed a feeling of brotherhood and common purpose with other denominations, as we exchanged personal visitations and greetings with the Ohio Council of Methodist Protestant Churches, holding their annual session at Sabina.

REPORT OF WILMINGTON COLLEGE

Seventh Day afternoon was devoted to the interests of Wilmington College; the President, Henry G. Williams, showed that our College is filling a real need in this southwestern part of our State. It has an open field from which to draw its students, the faculty is well-trained and earnest, but the urgent need, now, is for a larger permanent endowment. After this session, the Young Friends enjoyed games and sports on the campus, followed by a picnic supper. In the dusk of that evening, they gathered in the quiet communion of a vesper service. At the night meeting, O. Herschel Folger brought the inspiring bidding for Young Friends "to go out and turn the world upside down for one King, named Jesus." Some people are content with the status quo, some want to change everything, many are indifferent. Young people need to face the problems of internationalism, race, social relations,—yes, —turn the world upside down,—only do it in the name of a King, called Jesus.

Each afternoon at one o'clock, the Young Friends held their open forum. One day, Lindley and Corona Cook led in a consideration of fields open to youth; on three days, William J. Sayers gave a "primer" or thought-provoking questions on the history, faith and practice of our Society; on seventh day, the Yearly Meeting delegates to the Young Friends General Conference at Penn College held an open meeting and gave comprehensive and most interesting reports of that gathering.

A program of work, play, and worship was provided daily for all the children, under the direction of Ethel Wall and Bessie Bogan of the children's division of the Committee of Religious Education. The program of stories included habit, friendship, mission and Biblical topics. Handcraft consisted of doll hammocks, scrapbooks, Mexican village cutouts by the kindergarten and primary children; raphia flower, wastepaper, and collection baskets by the junior girls and stained, wooden pedestals by the junior boys. The average attendance at the children's sessions was 118.

ENTHUSIASM OF THE JUNIORS

A unique feature of the junior children's work was the establishment of a Junior Yearly Meeting with their own clerks and representatives from four Quarterly Meetings. It was quite thrilling to hear these very young Friends "speak to the business," give their committee reports and describe some of the work of the Five Years Meeting Boards. They learned the names and locations of all the meetings in each Quarterly Meeting; the Yearly Meetings in America and their Colleges. Greetings were sent to the boys and girls of Indiana and Western Yearly Meetings and a gift of toys to the orphanages in Jamaica. We hope when they are older that they will know more of the Yearly Meeting business and "feel concerns" with more understanding and earnestness than some of us do, to-day.

The following were appointed delegates to the approaching Five Years Meeting: Delegates: C. Clayton Terrell, W. Rufus Kersey, Mary H. Terrell, Isaac T. Johnson, Laurenna H. Farquhar, Jane M. Carey, O. Herschel Folger, Harold McKay, J. Edward Ransome, Ethel Linton, Wendell G. Farr; alternates: Leaton Wall, Virginia Peelle, Hugh Wright, Clyde Williams, Arthur Hammond, Cate McReynolds, Ruth Stowe, Frank Milner, Everett Terrell, Nellie Madden, Harriett Hiatt.

As we met in our last session, First-day evening, and took stock of the values gained from Yearly Meeting, Herschel Folger exhorted us to go back to our home meetings and do more consistent, enthusiastic group work, to be more "Kingly" in our personal life. John Snavely beckoned us to arise, claim our heritage, live the Christ-filled life. "What manner of love is this that we should be called the sons of God!" Shall we not strive earnestly to be worthy of this love? ETHEL LINTON.

RICHLAND ACTIVITIES

Richland has been head quarters for the Quaker Peace Caravan in Iowa this summer. The team has frequently addressed meetings here on odd nights when rained in or otherwise stranded without an appointment. On one occasion, the Christian Endeavor announced a meeting for them and invited the public. A goodly audience responded and appreciated the lantern slides and attending message. The same organization at a later time had arranged a public program which they advertised as a "Chautauqua—Five Nights in One," and drew quite a crowd. In the evening the Caravan blew in shortly before the hour for opening and was quickly given a place on the program. At this time the demonstration "Love Ends War" was given. The caravan has arranged better than six meetings a week in Eastern Iowa, and has a wide range of audiences, from labor unions and Catholic churches, to Rotary Clubs.

Richland Meeting is proud of her gradually growing Young Married People's class in the Sunday School. The members of it are being drawn upon largely for officials and teachers and the meeting, which has been largely made up of retired families feels that younger shoulders will soon bear the heavy burdens. The class frequently, though not regularly, holds socials and otherwise bids for the disinterested who are beginning to turn their faces toward Friends.

The Ladies' Aid is a faithful, persevering group of women, who have a concern to create funds for church improvements, and do not spare themselves when heavy work is required to put across a project. Bazaars, dinners, bake sales and quiltings —anything that promises financial returns, they enter into heartily and they enjoy writing their check where a deficit is imminent. They have contributed both to the United Budget and to local expenses, and expect soon to sponsor the building of a new prayer meeting room, that can be easily heated for the use of C. E. and prayer meeting.

The Missionary Society has done some real worthwhile work this year. They placed mite boxes where none had ever been taken before and their returns were beyond all expectations, some boxes yielding dollars into the teens. This fall, they presented their retiring pastors with a beautiful blue and white wheel quilt, containing 280 names—as a token of remembrance.

The new pastor, Bessie F. Collins is already on the field, and enters upon her duties with a loyal congregation ready to do exploits. The monthly meeting has adopted the method of paying the pastor's salary monthly, arranging at the bank for any deficit that may occur.

DO NOT OVERLOOK!

Editor THE AMERICAN FRIEND:

Lest any readers of the paper should overlook two recent articles, I wish to call attention to them. One in the issue for August 4, by Eliezer Partington, entitled "Home and Modern Youth," and another in the August 25 number, by J. C. Russell, entitled "Instruction in Quakerism." Both are timely, and worthy of prayerful consideration.

ELLEN SIMKIN.

Poplar Ridge, N. Y.

In India where one of one caste may not sit down in the presence of one of another caste, class distinction is slowly passing into history.—FRANCES GARSIDE.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PENSIONING MINISTERS AND MISSIONARIES

Editor THE AMERICAN FRIEND:

The last Presbyterian national assembly held in May, 1927, received a report from Will H. Hays, chairman of the pension committee, that the laymen's pension committee had succeeded in raising fifteen million dollars as an endowment to supplement their present pension funds.

That denomination has been working hard to provide an adequate pension fund for the relief of all their aged ministers, ministers' widows and their families, and retired or disabled missionaries.

The plan of the committee which was adopted by the denomination "Calls for a minimum pension of $600 and a maximum of $2,000 with the expressed hope of increasing both the minimum and maximum as time goes on. It requires that at least 4000 local churches and other salary-paying organizations (such as the Foreign Missionary Board) shall agree to pay 7½% of the salary of the minister into the fund each year, in addition to the full salary paid the minister: that at least 4,000 ministers shall agree to pay 2½% of their salary each year to the fund."

The Baptists, north and south, Congregational, Episcopal, Methodist Episcopal, north and south, and many others have adopted much the same plan, with the exception that the Methodist Episcopals *each year* supplement their pension by $200,000 to $300,000 from the funds of the Methodist Book Concern.

The Episcopal Church in its report on the pension fund says: "One million dollars is a great sum, and the achievement of receiving it in one year, as pension assessments in the Episcopal Church, is a landmark. But much more important is the fact that it represents practically a 100 per cent adhesion to the Church Pension Fund by the parishes, missions, and all other organizations which acknowledge the authority of the Episcopal Church.

"The pension assessments are definite in amount. They are equal to 7½ per cent of the salary received by a clergyman, a rectory being estimated as increasing the salary by one-sixth. This assessment is ordered by the canons of the General Convention and co-operating canons of all of the dioceses and missionary districts. The Fund can not accept any lesser amount from any parish and it can not accept more. That is, in 1917, the Episcopal Church embodied in its administration the requirement that any organization under its control or auspices must, as a complement of enjoying the services of an ordinary man, pay a sum equivalent to 7½ per cent of his salary to the Trustees of the Church's pension system.

"The Fund has at present assets of approximately $20,000,000. Those assets will go on increasing steadily for many years. All but a comparatively small portion of them are, and always will be, held in strict trust for the performance of the definite individuals for whom they were paid."

The Friends as a denomination have never adopted any systematic method of pensioning retired ministers and missionaries. True, there has been a small fund for a good many years from which may be drawn, in exceptionally needy cases, a few dollars to relieve some one's acute need, temporarily.

This year California Yearly Meeting took steps to urge a more systematic effort to raise a ministers' pension fund. The Pastors' Association took up the question and the Yearly Meeting adopted the following:

1. The pastors of California Yearly Meeting, feeling the need of more liberal and systematic giving to the fund for ministers' relief, pledge ourselves to go before our meetings and urge the giving of at least 20 cents per member annually to this fund.
2. We are united in asking the Yearly Meeting to request the Five Years Meeting to begin at once the rapid increase from other sources of a mutual benefit fund for the purpose of pensioning aged ministers and missionaries and caring for their families.
3. We recommend, therefore, that steps be taken to organize such a pension fund and place it on the same solid financial basis as other insurance organizations and are ready to contribute regularly a certain per cent of our salaries to such a fund.

The delegates were instructed to take the above to the next session of the Five Years Meeting with a view to having the whole question of pensioning ministers and missionaries put on a national basis. In an adequate pension fund there should be at least three sources from which the fund will be replenished.

1. The ministers will contribute regularly to such a fund.
2. The congregations will do the same thing.
3. An endowment will be provided.

The whole matter of pensioning ministers and missionaries has taken on new life and new aspects of control and distribution the past few years in many of the denominations.

Several of the Protestant denominations have adopted the plan mentioned above of each congregation giving an amount equal to 7½ per cent of the pastor's salary and the pastor himself giving 2½ per cent thus making a 10 per cent contribution annually from the several congregations. Most of the denominations also are raising or have already raised large endowments to supplement the congregations' donations. Some denominations are issuing annuity life policies to certain persons under stipulated conditions.

For instance, the Southern Baptist Convention has been featuring an Annuity Fund by which pastors may purchase annuities which become available at the age of 65, the pastor paying 1-5 and congregation 4-5 of the annual premium. The plan has not yet been fully developed but is now being placed on the basis of the local churches assuming 7½ per cent and pastor 2½ of the annual premium, no pension or annuity to be less than $500.

If Friends ever expect to pension their ministers and missionaries, some plan, more definite and more far reaching than any thing yet adopted will have to be employed. Surely the next Five Years Meeting will not pass this matter over lightly.

RICHARD HAWORTH.

Sunnyside, California.

THE BIBLE ON DIVORCE

Editor THE AMERICAN FRIEND:

The law of Moses on a bill of divorcement was as follows: "When a man hath taken a wife and marries her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed, out of his house, she may go and be another man's wife." (Deut. 24-1-2).

One reason for divorce is given, but by the teachings of the Rabbis this was greatly enlarged, so that the most trivial faults were sufficient for such divorcement. I am convinced that this matter is dealt with by Christ and recorded as follows: "Whosoever shall put away his wife, and marry another committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." (Mark 10-11-12.) "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." (Luke 16-18.)

The law of Moses concerning adultery is given in these words: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." (Lev. 20-10). This law provides the penalty of death.

Christ deals with adultery charging, from the death penalty, to the annulling of the marriage, and providing for the protection of the innocent party. "But I say unto you, that whosover shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosover shall marry her that is divorced committeth adultery." (Math. 5-52). "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Math. 19-9).

A. M. BRAY.

4019 McKensie Ave., Fresno, Calif.

An All-American Friends Conference

Attempt to Discover Basis for Fellowship

About two hundred and seventy-five years ago Friends began to migrate from England to America. They settled on the Atlantic seaboard; but, as their numbers increased and new country opened up, they spread to the South and West. Friends in America now number about one hundred thousand. Geographically they are grouped in an interesting way. From Maine to North Carolina they live near the seaboard, those in North Carolina living farthest back from the ocean. A circle including Indiana, the eastern edge of Illinois, the southern part of Michigan and the southwest part of Ohio, will include Friends in the Eastern Central States —about one-half the total number in the United States. An elongated circle, including the greater part of Iowa, Nebraska, Kansas and the northern part of Oklahoma will include most of the Friends of the Western Central States. The next largest groups are in California, Oregon and Washington. The headquarters of Canadian Friends is in Toronto. Rather isolated meetings are found in a number of the larger cities, such as Denver, Detroit, Minneapolis and Buffalo. There are now twenty-nine Yearly Meetings of Friends in America.

During the pioneer period it was most natural that some variety in religious faith and practice should develop. The American Revolution, the Civil War, the almost constant migrations of peoples—all had their effect on the Society. In the newer countries the absence of educational facilities, the lack of good roads and the poverty of the people had much to do with shaping their thoughts. The soul of the pioneers readily responded to the aggressive, conquering type of evangelism which has always characterized such periods. Due to the lack of communication and sympathetic understanding, variations in the form of worship and expression of faith, at first slight, tended to drive the groups further apart. Then in 1827 one of the older Eastern Conservative bodies, which should have helped the newer, struggling groups, divided. Eventually there were four rather distinct groups.

THE PRESENT SITUATION

It has been increasingly evident to those who have had the privilege of mingling with these various groups in recent years, however, that there is not as great a difference as some would think. In spite of the variety of religious expression and the difference of emphasis on what are considered to be fundamentals, there evidently exists among all a purpose and spirit which can come only from the one Christ. Because of this, it seems that the time has come when Friends could get together for a time of meditation, prayer and conference. If they are united in the one Christ, such a conference would be of great value.

More than a year ago, at the meeting of the American Friends Service Committee held in Richmond, December, 1925, this concern was expressed; and a committee was appointed to consider the matter. Representative Friends from all over the United States were approached by letter and interview; and after careful consideration of the suggestions from many sources the committee presented the following Minute to the American Friends Service Committee.

"The need for more sympathy and understanding among all groups of American Friends from time to time has been brought to our attention. A real concern seems to have arisen that within the next few years there should be held a conference or general meeting of Friends. At such a conference the sincere contribution of all groups should be received in the tender, loving spirit of Jesus Christ. Friends from other countries who desire to be present, should be welcomed."

The American Friends Service Committee approved of this Minute; and a new Central Committee was appointed, with power to add to its membership. That committee is now building up a general committee that will develop interest in the conference in their respective neighborhoods. At a later meeting of the American Friends Service Committee this Central Committee reported that they intended to proceed with plans for an All-American Friends Conference to be held some time during the summer of 1929. This report was approved by the Service Committee.

CHALLENGE OF TODAY TO FRIENDS

Christianity is being challenged as never before. Many professing Christians have departed so far from the spirit and teachings of Jesus that thinking people the world over are turning away from so-called Christianity.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

The responsibility for re-interpreting the message of Christ to this generation rests equally upon all groups of Friends, as well as upon all Christians. Those who were responsible for the past divisions of the Society have gone. Present day responsibilities call for a closer acquaintance among all our groups in order that we who are living may properly appraise our own strength and weakness. We ought not to acquiesce in the decisions of the past without first knowing how the living members of the Society feel. The task of winning men and women to Christ lies at the door of all Friends.

All groups of Friends bear a like testimony in regard to such social problems as war, prohibition, use of narcotics, gambling, care of prisoners, etc. Most of the other Christian denominations do not bear undivided testimony on these subjects. Could Friends be more effective in such activities if they worked together more wholeheartedly?

PURPOSE OF CONFERENCE

The purpose of the Conference, therefore, can be summarized as follows:

(a) For the active, living members of the Society of Friends to get acquainted with each other.

(b) To consider together the whole message and work of the Society of Friends.

(c) To talk over in quiet discussion groups the things that seem to be fundamental to our Christian faith.

(d) To listen to those who have a different point of view until there is at least a sympathetic understanding.

(e) To re-appraise the opportunity, responsibility and message of the Society of Friends.

It is not proposed or expected that a new organization or a new alignment of Yearly Meetings will be formed. This Conference is to try to discover a basis for fellowship in Christ Jesus—a basis which is common to all who are members of the Society of Friends. It is to understand more truly one another's methods, motives and purposes. Surely these are great days and we should thrill with the adventures in the work of the Master. Christian people have never faced greater problems; and never has there been a broader field for the Christian disciple. The Religious Society of Friends should have a great part through deepening of the spiritual experience of mankind.

On behalf of the Sub-Committee appointed by the American Friends Service Committee,

WILBUR K. THOMAS.
20 South Twelfth Street
Philadelphia, Pa.

(A General Committee of Friends from all over the United States is being formed to develop plans for this Conference.)

The Wilmington Yearly Meeting Young Friends Conference

The week-end of August 26-28 marked the event of the Young Friends Conference of Wilmington Yearly Meeting. The sessions were held on the Wilmington College Campus, the college offering the best of facilities for the event. Representatives from twelve different meetings were in attendance at some time during the conference. A spirit of Quaker cosmopolitanism was felt by the presence of Friends from the Ohio Yearly Meeting and the Hicksite Friends of Waynesville. We were indeed glad that these friendly Friends could be with us.

The plan for a three-day conference was modeled somewhat after the General Young Friends Conference held at Oskaloosa, Iowa. We felt that the general plan used there was best suited to our purposes. Our daily program consisted of devotional, discussional and forum periods together with talks by outstanding Quaker speakers. The afternoons were devoted to games and social activities. Vespers were held on the campus at twilight and following these certain Quaker leaders addressed us in the parlor assembly rooms of Twin-Ash Hall.

Among our leaders from outside the Yearly Meeting were Ward Applegate, Delite Hollett, Elizabeth Marsh, Gordon Bowles and W. Glen Roberts. Gordon Bowles addressed us on Friday evening on the Student Thought Life of the Orient. We felt that the things he told us concerning the educational fields of Japan, Korea, and Mongolia were worth knowing. Gordon Bowles, as most of the readers of THE AMERICAN FRIEND know, is the son of our Quaker missionary Gilbert Bowles. Since his graduation from Earlham two years ago he has been teaching in a Tokyo college. Because of his close contact with the Orient, we felt that the message he brought was altogether worthwhile.

Ward Applegate addressed us on Saturday evening. In his talk on "Quakerism and the Future" he touched on a few of the high points of the Quaker society in relation to its organization and history. Stating that he was not a prophet nor the son of a prophet, he showed us that it was difficult to foretell what the future of Quakerism might be. He went on to say that the future of Quakerism would be determined by just such conferences that were being held all over the Five Years Meeting. He challenged us to stand by the idealism of the early Quakers and if we did the future would be one worth the living.

Interesting class groups were held after the devotional periods each morning. W. Rufus Kersey of Oregonia led a discussion, on "The Value of Silence." We felt that this discussion was very interesting since Rufus Kersey had prepared a special paper on the subject. In this paper he stressed the mystical value of silence in worship.

Delite Hollett of Western Yearly Meeting led a group in which she discussed Friends and Race. Ward Applegate in his discussion group stressed the importance of the church to industry. Professor Watson of Wilmington College spoke of Christ and World Road. Our Young Friends General Secretary, Elizabeth Marsh led a discussion group in which the theme was the opportunities of Young Friends, what they can do and what they are doing.

Probably one of the most interesting things of the conference was the report given by the Peace Caravan. This Caravan consisted of three girls, two Mennonites and one Presbyterian. The Mennonite girls gave us their view points on the question of peace and related their experiences of being on a peace caravan.

Another interesting feature was the attendance of the conference at the local Friends church Sunday morning. The services were conducted entirely by the young people attending the conference. W. Glen Roberts, a young Friends minister of West Newton, Indiana delivered the sermon of the morning. The part that the Friends took in conducting this service was deeply appreciated and enjoyed by the church members. Our dearly beloved Teacher Ellen Wright of Wilmington College spoke for some little time expressing her appreciation of the activities of the young people.

The social phase of the conference was boosted by the willing hand of Herschel Folger. After the evening meeting he helpted us get acquainted. An interesting part of the social activities were the short plays concerning Quaker history that were put on by groups from the different meetings of the Yearly Meeting. Incidents from the life of Margaret Fell, George Fox and other Friends were dramatized. One of the interesting short representations was that of Thomas Ellwood visiting John Milton. The famous picture of Milton dictating to his daughters was also given in connection with this act. Other acts treating the life of Elizabeth Fry and George Fox were vividly represented.

The conference would not have been the success that it was if the Young Friends general committee of the Yearly Meeting had not put every effort into it. In particular we are grateful to Willis Harner, Betty Linton, Lucile Carroll and Thelma Fisher. These young people have done and are doing much to help the cause of Quakerism along.

We can say in conclusion to the readers of THE AMERICAN FRIEND that this year's conference at Wilmington was a very enjoyable and profitable one. We are going ahead with the Young Friends work and next year will have a still better conference. We truly believe that these conferences are worth while.

MILES L. PEELLE.

Wilmington, Ohio.

GOD

BY HENRY COFFIN FELLOW

I can hear Him in the thunder,
And the roaring waterfall;
And I question, while I wonder;
And my soul it doth appall

I can see Him in the daisy,
And the tiny blade of grass;
In the far off star that's hazy,
I can hear His footfalls pass;

Mixing star dust with His fingers;
Hurling systems from His hand;
Passing on, He never lingers,
With His fiats at command.

Ever working in His kingdom
Of the Mystery of Life;
Sealing up its myriad secrets,
In the offering of man's strife,

Where the turmoil of the battle
Wages hot to measure God;
Fighting like the horned cattle
For a peerage of the sod.

I can hear His gentle whisper,
In the rustle of the leaf;
And I hear the raindrops' vesper,
Gently wooing to belief

In the throneroom of His being,
And the kingdom of His grace;
Then, my faith outstrips my seeing,
And I meet Him face to face.

Bella Vista, Ark.

TWO THOUSAND PRESENT AT MONTHLY MEETING

We were at Monthly Meeting this past month here at Kaimosi. Nothing unusual happened, but I would like to try to show it to you as one might see it who had never attended. At ten o'clock the people from the outschools, led by the teachers, arrived and were seated in orderly rows under some big trees in front of the chapel. I should say there were two thousand present. Chief Amiani, who is now trying to live a Christian life, was there with his elders; also a sub-chief with his followers from a nearby village. The meeting began with a song service. A teacher named David led. He stopped occasionally to urge some to keep up and quit dragging, and to scold others who did not always get the tune. It was hard to keep so many singing together. Once some one stood up and said, "How do you expect us old elders to sing like school children?" A prayer service followed the singing. A

blind man stood up to preach. He is a young man of this meeting at Kaimosi who has been coming to meeting since he was a boy. He had never preached before so large a crowd, but he did very well and every one listened attentively. He gave two different references, one from Mark and one from John. After he finished, one of the members spoke his appreciation of this blind man and his faithfulness. He mentioned the fact that the man could weed his garden, distinguishing weeds from corn and then spoke of how often we who see are careless not only in our gardens, but also in our spiritual lives and in our work for God.

After this meeting the chief and elders had a baraza (court) outside, many of the school children went home and the church members went into the chapel to have business meeting. This meeting lasted three hours and, as usual, there was full and sometimes lengthy discussions by each community (an out school is the center of each community). The treasurer, Benjamin, wrote a list of all the communities with the amount of their tithes and offerings. The reading clerk, David, sat at the table. The pastor, head of the meeting and presiding clerk are all in one person, David Lung'aho. He expressed his opinion first and freely on each subject and then later gave the sense of the meeting.

CHICKENS FOR THE WEDDING

One letter which the clerk read was from an outschool community in which they stated that a girl was to be married and they asked that her girl friends be asked to help furnish chickens for the wedding feast and also to help with the cooking. The boys went also to help if needed. There was some discussion but the meeting granted the request. Another letter was from a church in another district and monthly meeting saying that the old men and women of their meeting wished to attend a big meeting for old people which Kaimosi church was holding the following Sunday. They requested that they be allowed to have charge of the meeting and do the singing; that the pastor, David Lung'aho, sit to one side; and that Kaimosi people refrain from singing during the service as they did not know how to sing well! Needless to say this brought forth plenty of comment and the meeting seemed not to be united! Several wanted the floor at once. At first every one was a bit angry, but some saw a funny side to it—Negro fashion. They finally decided to put the big meeting off a week and to invite the elderly friends from the other meeting to furnish a specified number of speakers but not to have charge of the meeting. The next letter read was from a member who has a store. He asked for a loan of Sh. 165 to pay a debt for goods brought. He had sold the goods on credit and no one had yet paid him so he could not pay his debt and was threatened by the police.

Another member immediately arose and said, "Well, if you are going to loan money to store keepers I would like to have Sh. 250." There was discussion on both sides but it was finally decided to loan the first member Sh. 100. Another member was paid Sh. 1.50 to help him because a thief had stolen something from his grinding mill. This finished the business except for a collection which was turned in from several different schools to be kept toward expenses for the native Prayer Conference which is to be held at Kanimosi this year.

Come and attend a monthly meeting some time and you will have a much better picture of African Friends monthly meetings.

MIRA COPE BOND.

HOW DO THEY DO IT?

Hats Off to Our American Teachers and Missionaries

With the forces of darkness on every side, the little African church moves steadily forward. When our teachers plod on with a salary of three or four dollars a month, board and clothe themselves, we wonder if some of them will not deserve a greater reward than some of us. When one sees a native teacher push a bicycle thirty miles to get one or two days of schooling a week, he feels like taking his hat off to that man. When he must pull up hills ranging from one mile to six miles in length, it is no wonder the perspiration flows and in a few years the heart refuses to stand the strain. We feel sorry for the boys when they come riding in, pale and with a look of exhaustion on their faces, and feel their reward will be great.

The work is more than we can do. We have to do the most urgent and leave the rest with Him who understands all things. After the Sunday services are finished at Kitosh we take our little old Ford, getting started usually around five or six o'clock, and drive to Lirhanda. If the roads are good we go the forest road which makes it about thirty-five miles; if not, we go the longer route via the Government Station and Indian village, making it about forty miles. Gasoline is around one dollar a gallon but the distances are so great we must have some kind of a car as the motorcycle is not much good in the mud, and the natives have pretty well gotten beyond carrying loads on their heads.

At Lirhanda we have Monday and Tuesday school beginning at eight a. m. and closing around four p.m. Tuesday evening, we drive home to Kitosh, arriving any time between sundown and midnight. Wednesday, as usual, the maimed, the halt, the blind continue to come with their legion of needs, and Thursdays and Fridays are school days for Kitosh. It is a joy to relieve physical suffering, it brings gladness to one's heart to help and advise in domestic and political affairs, but to see a soul won and established in the grace of our Lord and Savior far surpasses all else.

Just this week a man of middle age and size with an ulcer just above the heel came to us. The ulcer was fully four inches long by four and a half wide, reaching to the ankle bone on either side. We dreaded to attempt to care for it, but remembering Him who said, "Be thou clean," we began by soaking the foot four hours a day in hot water and a disinfectant. The second day we cut out the dead flesh and by cleaning and keeping it bandaged with a disinfectant, it is on the way to healing.

A few evenings ago some ten or twelve women and girls gathered on our back porch. Inquiring as to the cause of their visit, we learned that one of our school boys, Nuhu (Noah), wanted to buy one of our school girls, Namarome, but had only seven head of cattle. They both looked as though good health and good fortune had smiled upon them, but the guardian of the girl demanded eight cattle. The boy was willing to give all that he had. I told them to take five cattle to the girl's people and ask them if they knew the latest ruling by the Government which has fixed the price of a girl in this district at five head of cattle. Both were happy and the next morning the cattle were sent, so we expect to hear wedding bells soon.

This morning we had the assistant chief at the early morning meeting. He had never before attended and at the close of the service, when given an opportunity to speak, said he enjoyed the message and that from now on he wanted to help the Mission.

One of the boys, Keka Sagari, who was taken into the church this quarter, gives the following as his testimony: "When I was little I lived in a native home where they did not know God. I did many bad things like all the other native boys. I heard of the school called the Mission and my heart at first despised it. Later, learning from the teacher that there the people learned to read and write, and learned about God, Jesus Christ, his Son, and the Holy Spirit, my heart began to long to know about these. I came to the Mission and associating with other boys who were Christians, I found my heart longing for something I did not have. I prayed very earnestly day after day until one day the peace came and the witness that I had become a child of God, and I was satisfied. Now I thank him daily and pray him to help me to help others to become Christians.

C. FRANK CONOVER.

As I watch the American nation speeding gayly with invincible optimism down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind.—PROFESSOR WILLIAM MCDOUGALL.

QUAKERDOM · AT · LARGE

Raymond S. Holding and family have located at Chino, California, where he is beginning a new work as Superintendent of Mexican Missions of the Congregational Church of Southern California.

Delite Hollett, who since her graduation from Earlham College has been connected with Woolman School near Philadelphia, has recently gone to Omaha, Nebraska, where she has accepted a position as Religious Director of the Omaha Y. W. C. A.

Wallace A. Newlin, a product of Bloomingdale Academy and Earlham College, who has been a member of the Faculty of the Pasadena High School for several years, has recently been elected Dean of Pasadena Junior College, a position of responsibility in which he is quite happy, appreciating as he does the personal contact it gives him with the large student body.

A. Edward and Marion E. Kelsey, who arrived in New York from Ram Allah, Palestine, August 15, have decided to settle in Amesbury, Mass., where their address will be, Care of Huntington Home. They are glad to be again among the Friends of New England Yearly Meeting to whom they are much attached and hope to assist in the work of the Society as way may open.

Richard Haworth, pastor of the Friends Community Church at Sunnyside, California, and his wife, Jessie N., are planning to attend the Five Years Meeting and the Triennial Missionary Conference at Indianapolis. Jessie M. Haworth is a delegate to both meetings. They plan to arrive early and spend some time visiting relatives and friends in Indiana, Illinois and Michigan.

Elbert Russell has been at Pacific Palisades, California, again this summer as a member of the Faculty of the School of Religious Education. He was chaplain for this big Pacific Coast interdenominational assembly for a week, preaching each day. There followed an interdenominational conference on the Christian way of life which might be called an outgrowth of the old Methodist camp meeting. Elbert Russell was the conference evangelist, speaking twice daily. One who was present writes us that he was probably the most popular speaker on the program.

At the General Conference of the Fellowship of Reconciliation including the Youth Section, to be held at Ocean Hotel, Asbury Park, N. J., September 8-11, the theme will be Imperialism. Among those who will appear on the program are the following Friends: Carolena M. Wood will speak on The Creation of Fellowship with Latin America; Dr. William W. Cadbury of Lingnan University, Canton, China, on The Creation of Fellowship with China; and Rufus M. Jones, Professor of Philosophy at Haverford College, on Intervention by Love not Force.

More than forty years ago the Selborne Society was started first of all for the protection of birds and afterwards of plants and places. The plant protection section some time ago started a new and vigorous campaign, says *The Friend* (London), which included the circulation of thousands of leaflets written especially for teachers, for pupils, and the general public, respectively. The lean years of the war stopped this for awhile, but the pressing need for renewed action is brought home to all thoughtful persons every day, for what pleasure can they derive from "Places" which are carpeted with litter instead of with flowers and ferns?

The number of messages and greetings which our young Yearly Meeting has received from all parts of the world, begins the Message of the German Yearly Meeting, show us how great is the number of friends who are traveling the same road, and who are ready to share all our difficulties with us. We know that we need this friendship and love as we falteringly seek to follow the path along which the first Friends, in an incomparably more difficult time, walked joyfully and courageously, not to found a new sect, but to proclaim the message of the indwelling Christ. It has become clear to us that we can only proclaim this message if we are ready to help one another to overcome all that disturbs the effective power of our fellowship. For whenever Christ works creatively in us, unity can be realized.

A farewell banquet was tendered by Fall River, Mass., court and police officials, August 25, to G. Fred Davis of the State Department of Public Welfare, who paid his last official visit before retiring after thirty-four years of state service. At the close of the banquet at which Judge Edward F. Hanify was toastmaster, a loving cup was given him as a testimonial of the high esteem in which he was held in Fall River. The Judge paid the retiring officer high tribute, stating that the girl and boy offenders brought before him in juvenile court could always find in him a warm friend and protector. In the course of the various changes of policy adopted toward children by the state, he had not only kept abreast of the various movements but often made suggestions to the commonwealth which were later drafted into laws. G. Fred Davis is a pioneer member of Fall River Friends Meeting and the present clerk of Rhode Island Quarterly Meeting.

Loving tribute was paid by the Friends of Detroit Monthly Meeting to the memory of Martha Ellen Woodard, who passed to her reward, August 16, at the home of her son in Dewey, Oklahoma. She was a charter member of the First Friends Church at Detroit, having attended all the meetings during the early processes of development and when the Monthly Meeting was established she was appointed elder. The Minute on the Monthly Meeting record contains the following: "The passing of Martha Ellen Woodard leaves us as a family of children who are unacquainted with death. There have been few deaths of members of our church and it comes as a shock to see one of the founders pass on to her reward. The church extends sympathy to Mr. and Mrs. William Herbert Woodard and their brothers at this time when their loss is felt the keenest." Her affection for the meeting remained constant even during her absence from the city for the past two or three years. The meeting telegraphed flowers for the funeral occasion.

There is somewhat of a set-off to the disappointment of Geneva, says *The Friend* (London), in the cordial sentiments expressed by British and Americans at the recent dedication at Peace Bridge. The bridge linking Canada and the United States at the southern neck of the Niagara River and Lake Erie, is a reminder of the long peace between the two English speaking people, having an undefended frontier between them of four thousand miles. May it serve, as the Prince of Wales wisely suggested as a continual reminder to those who will use it, and to all of us, that to seek peace and ensue it is the first end and the highest duty both of this generation and of those that are yet to come. In

THROUGH GRACE AND DUTY

BY MARGARET M. HARRIS

I wish I could be good at once,
Made holy in a breath;
And by the Spirit kept from harm,
Until the hour of death.

But this is not the will of God,
And I must watch and pray,
While grace descends all silently,
Sufficient for each day.

But vainly, I shall look for aid,
If I from duty rest;
For heavenly blessings freest come
To those who labor best.

similar vein the English Premier, Mr. Baldwin, reminded his hearers that our supreme duty is not to foster Imperial trade, great as that may be, but to further the peace of the whole world. The Empire, he said, is an instrument of world peace. "By the reverent use of freedom and by the generous protection of weakness may we be just in our power." In that spirit it should be possible to come much nearer on questions of naval disarmment than was actually the case in the recent Naval Conference.

NEWS OF OUR MEETINGS

Leroy and Lural Thornburg closed their work in Western Yearly Meeting, White Lick Quarterly Meeting, in July. Bethel Meeting gave them quite a surprise at the close of the last Sunday morning service by having a sumptuous dinner spread on tables under the trees. Ice cream was also served. The last Sunday at Hazlewood was an all-day meeting, with dinner in the grove. Large audiences attended each service. They drove their Ford 2620 miles to sunny California and are now located at Citrus Heights Friends Church as pastors. Their address is Roseville, California, R. F. D. 1.

Pleasant Plain Quarterly Meeting was held at Rubio, Iowa, August 19-21. Edwin Loft gave three inspiring messages and made some strong appeals to dedication of life to which there was at least one definite response. On Missionary night a goodly program was provided. Gladys Smith Jones who went as a missionary from Pleasant Plain Quarterly Meeting, gave an impelling address in which she brought a most vivid picture of Jamaica's needs. Jonathan Awasu, an African student, was a living example of mission product and his presence and talks had due weight. Sunday afternoon the young people had charge —The Young Friends Conference held at Oskaloosa was reported—and afterward a Quarterly Meeting Young Friends Conference was organized. It has the Superintendent of Young People in the Quarterly Meeting as Presiding Officer, a Recording Clerk, Treasurer, and a Representative from each congregation in the Quarter. These constitute the Board of Young Friends Activities. All in all, there is quite a general feeling that this was an unusually vital Quarterly Meeting. At all of the sessions the Rubio-Hopewell Orchestra rendered valiant service and lent itself to the enthusiasm of the meeting. There was a large attendance at all services and good interest shown. A bountiful dinner was served Saturday and Sunday in the basement of the church.

Dover Quarterly Meeting was held at North Berwick, Maine, on August 25. The preacher was Leslie Barrett of Worcester, Mass., who, with his wife brought messages of cheer and helpfulness. The exhortation was to broader and more sympathetic comprehension of the great truth that God is love. They came with smiling faces and seemed to impart to all a new radiance and courage. The meeting was responsive and in no way tinged with discouragement though the membership is small. We got the impression that the Great Announcer at the divine radio is saying, Please stand by. There is a larger and larger message coming and the music of the divine harmony is ready if we will tune in. The subject of the financial support of all the enterprise which the Yearly Meeting enters into so enthusiastically came up in the business meeting. Those who stay after the lunch and the social hour to take these responsibilities are quite too few and too elderly. The question arose as to whether the budget handed down from the Five Years Meeting was a demand or a courteous invitation to make the voluntary subscription just exactly so big. The conclusion was that treasurers who are to collect and handle these generous amounts are to do so with such full explanation and such kindly goodwill that all the payers will fully believe that they are all paying voluntarily. No doubt the potatoes will be dug with larger expectation, the apple trees will be sprayed more hopefully, the mill workers will put in more cheerful and vigorous hours and the old folks will stay closer at home and forego some planned recreation and so all the Lord's requirements be met. It seemed to be the conclusion that none of the empty or half-occupied meetinghouses should be allowed to become wailing places. Whenever we get into them it shall be with songs and everlasting joy upon our heads.

Josephine Seagrave, of Greentown, Indiana, who is a member of New Salem Meeting and very much interested in the work of the church and Christian service, was sent by the Friends Service Committee as a worker in the Indian girls' camp in Kansas. The camp was located about eight miles from Lawrence, Kansas, where Haskell Institute, one of the large government schools, is located. The camp was held for the benefit of the girls who could not go home for the summer. Each group of twenty-five girls spent one week at the camp. Many various tribes and states were represented among the girls but all united in the effort to have a good time. Work came first and each girl had her own duty. After work came swimming and hiking and last of all came the campfire from 8:00 to 9:00 P. M. The contact and work with the Indians was very interesting and enjoyable.

Allen's Neck Bible School, Dartmouth, Mass., held its fifth annual Daily Vacation Bible School from July 18th to 29th, under the leadership of the pastor, Bertha V. Smith. She was ably assisted by three volunteer teachers and one paid teacher who had charge of the hand work. The total enrollment was 53 of which number 23 were boys and 30 girls. The average attendance was 42 and the amount of offerings $6.89. Memorizing scripture and hymns, instruction in missions, temperance and Bible, with hand work and the short recreation period filled the happy afternoons. The girls made dainty bureau covers, aprons, bags, holders and cut out pictures while the boys made bird houses, aeroplanes and a strong magazine rack for the library. On the first Friday afternoon, some older friends served watermelons and on the last Friday, the school met in the morning and, at noon, automobiles carried 51 children to Little Beach where after a basket lunch, the children spent a blissful afternoon on the shore and in the water. Watermelons and ice cream were served at suitable intervals. Bertha V. Smith feels that the personal work with the boys and girls, which is her especial care, and for which she is eminently fitted, was more satisfactory than usual. Special thanks is due Nelson D. and Ralph E. Gifford who furnished transportation every day of the school and to the three young ladies who gave such devoted volunteer service.

Albion M. Gibson and wife, formerly of Fairview Monthly Meeting, near Carthage, Missouri, are in charge of the Denair, California, meeting and are talking to appreciative congregations each week.

BENJAMIN S. COPPOCK

Benjamin Seebohm Coppock, the son of Pleasant and Lydia Cook Coppock, was born on a farm near Damascus, Ohio, February 13, 1849, and passed away at Monrovia, California, August 7, 1927. He had three brothers and seven sisters, of whom three sisters survive. He continued in the ungraded school until able to enter Damascus Academy, afterwards entering Mount Union College in Alliance, Ohio, receiving in 1875 the Degree of Master of Science. Later for special work he attended the University of Michigan at Ann Arbor. In the fall of 1876 he engaged in teaching at Maryville, Tenn., where he met and married Julia, daughter of Dr. Jeptha Garner. She became an able helpmate, especially in their employment for the welfare of the Indians. He assisted Dr. Garner in founding at Maryville a Normal and Preparatory School.

He was recorded a minister in Maryville Monthly Meeting of Friends in 1878, and for a time traveled, doing ministerial work. With his missionary spirit he went in 1883, to work among the Indians; first for five years and seven months as Superintendent of Literary Education in White's Indiana Manual Labor Institute near Wabash, Indiana, and later he was appointed by the Government to be Superintendent of the Chilocco Indian Industrial School in the Indian Territory. His success in the management of this school was regarded and reported by visiting officials

as quite unusual. This school still continues as one of the notable non-reservation schools. After five years he came in 1895 with his family to the Pacific Coast for a much needed rest. Subsequently he was asked by the Commissioner of Indian Affairs to assist in reorganizing and conducting educational work in the civilized tribes in the Indian Territory. He accepted the Supervisorship of Education in the Cherokee Nation, which gave him the educational oversight of one tenth of the Indian children in the United States. He remained in this service until Indian Territory entered into Statehood as Oklahoma, when he resigned and came to Southern California in 1906, where he became a valued member of Pasadena Monthly Meeting and although for the past few years living at a distance and in failing health he never lost interest in its welfare. His voice was frequently heard in prayer, and in business sessions he was ever alert on all matters under consideration, not only of a local character but for the church at large, pleading for its solidarity and faithfulness in the extension of the Kingdom of God.

His missionary zeal and experience were recognized and in 1910, he was appointed Superintendent of Missions of California Yearly Meeting, which position he held for thirteen years, rendering faithful service and aiding the work at home and on the foreign field by his wise counsels. In 1923, when severe and continued illness forbade his carrying on the responsible and growing work committed to him, he was appointed Superintendent Emeritus for life. He still kept closely in touch with all the interests of the Board especially during the sessions of the recent Yearly Meeting. He is survived by his wife, and daughter Ethleen Coppock Wilson, and three grand-daughters, Wilma, Betty and Mary Lucile Wilson.

The funeral services were held in Pasadena, August 9, conducted by H. R. Keates, F. W. Dell and C. S. White and were attended by many friends from nearby Meetings. Interment in Mountain View Cemetery, Pasadena, California.

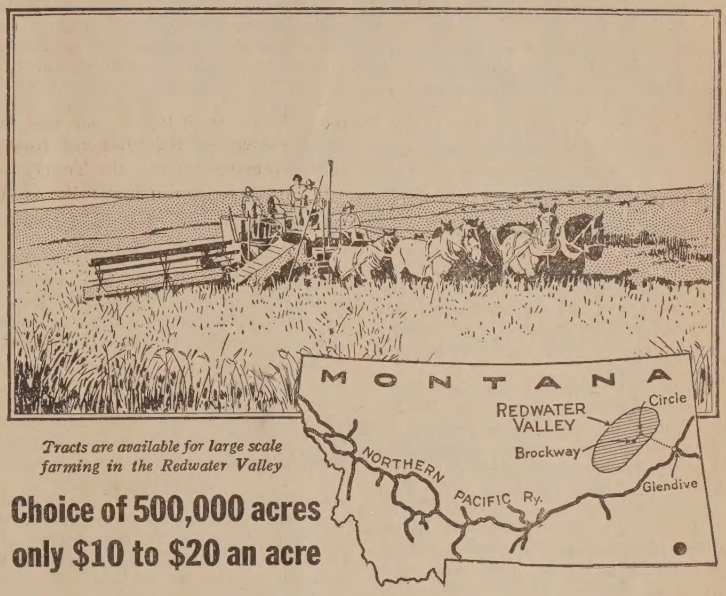
CARTHAGE FRIENDS PLAN FOR HOMECOMING

The Church and Sunday School orchestra held its first orchestra recital at the church Sunday night, August 28, and Ethel Hiatt, the leader, deserves much credit for her leadership. On Sunday August 14, the Senior Christian Endeavor took charge of the morning service in the absence of the pastor. An Intermediate Christian Endeavor was organized, July 24, with an enrollment of eighteen making three departments of young people's work.

At the close of the fiscal year the church books show an increase in giving and no deficit. Plans have been submitted and approved for the addition to the front of the church, the work to begin immediately. The church homecoming will be October 16, when Charles O. Whitley, Superintendent of Iowa Yearly Meeting will be the speaker. Will all former members who read this try to arrange to be present?

Many from here attended Yearly Meeting. Plans are being made to conduct study courses on "Friends History," "Friends Principles" and Teacher Training with the pastor as teacher. Also, a special course will be given for the training of teachers for the Church Vacation School to be held next summer.

MONTANA'S RICH REDWATER VALLEY OPENED BY NEW RAIL LINE



Tracts are available for large scale farming in the Redwater Valley

Choice of 500,000 acres only $10 to $20 an acre

RAPID development of the great farming country in the Redwater Valley of Southeastern Montana is seen in the opening of 1,000,000 acres by a new branch line of the Northern Pacific Railway running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres, obtained from the U. S. Government, at prices ranging from only $10 to $20 an acre, with 20 years to pay. Taxes are extremely low—only 10 to 16 cents an acre. Special advantages are available to neighbors and colonies desiring to settle together.

Diversified or mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. There is progress ahead. With the coming of the railroad markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

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J. M. Hughes, Land Commissioner,
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Without obligation on my part please send all information about Redwater Valley Country.

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INTERNATIONAL SUNDAY SCHOOL LESSON

September 18, 1927

The Kingdom Divided: I Kings 12:12-20. Solomon's grand building program required a heavy taxation to support it. And thousands of Israelites were forced to labor unwillingly, in addition to the workmen furnished by Hiram, king of Tyre. Under these heavy burdens the people of Israel became restless. And after Solomon's death, when his son Rehoboam came to Shechem to be crowned, they demanded that their burdens be lessened. Rehoboam, however, refusing to listen to his father's counselors,

followed the advice of the young men of his own age, to increase the taxes and to continue his father's burdensome building program. It was because of this unwise and tactless decision that the northern tribes revolted. The leader of the revolutionists was a certain Jeroboam who had been a high official under Solomon and whom Solomon had banished to Egypt for plotting against him.

12. *Jeroboam.* Concerning Jeroboam's plotting and banishment by Solomon, see 11:26, 40. *Rehoboam.* Our version says in 14:21 that Rehoboam was of the mature age of forty when he came to the throne. One ancient manuscript says he was sixteen. This latter age seems more in harmony with the rashness of his acts. *The third day.* "Day after tomorrow." Rehoboam had asked for one day to think the matter over.

14. *Yoke.* By many peoples this word has been used to signify oppression and overlordship. *Scorpions.* The scorpion was probably a scourging whip consisting of leather thongs made more terrible by being knotted with pieces of lead.

15. *Ahijah.* The prophet who had foretold the division of the kingdom. (11:29-31). *Shilonite.* Native of Shiloh.

16. *What portion have we in David.* The northern tribes disown the dynasty of David. This war cry is almost identical with that uttered by Sheba in his revolt against David. (2 Sam. 20:1). *To your tents.* Let us go to our homes! *See to thine own house, David.* Here we part ways! You rule your own people, Men of Judah, and we will see to ours!

17. *Cities of Judah.* The boundary ran north of Jerusalem and included most of the tribes of Benjamin and Simeon.

18. *Adoram.* Short for Adoniram. He was overseer of the men forced to work on the public works under David and Solomon. Rehoboam sent him to gather Israelites for forced labor, in accord with the royal policy which had just been announced, but the revolutionists stoned him to death. *Chariot.* Chariots were first used by the Hebrews during the reign of Solomon. It was not till Rehoboam saw the fate of Adoram that he realized the seriousness of the revolt, and fled to Jerusalem.

19. *Unto this day.* That is, until the time that this record was written, which was probably about 590 B. C.

20. Jeroboam is acclaimed king by the northern tribes. *Judah only.* That is, the tribe of Judah along with its dependent tribes.

THE INFLUENCE OF THE HOME

The blame for the division of the kingdom cannot wholly be laid at the feet of Rehoboam. A great share must be placed upon Solomon. For in Rehoboam's rash speech he was simply reaffirming the policy which his father had inaugurated. In spite of Solomon's good beginning with its wisdom and humility, his latter days were marked by a lack of wisdom. For political reasons he had married a whole host of foreign wives, and most of these had brought with them their heathen religions with their lower standards of morals. To maintain his extravagant court and to finance his public works Solomon found it necessary to impose a crushing tax upon his people. Finally, to secure cheap labor to carry forward his building program he legalized a method of forcing his subjects to do manual labor whether they chose or not. Of course Solomon had precedent for all this in the methods of other Oriental despots, nevertheless it was not worthy of one whom Jehovah had chosen to rule his people. This, then, was the atmosphere in which Rehoboam was reared, and it is little wonder that his sense of values was warped. His father had been a despot, and Rehoboam had no training to be otherwise. In working for the glory of the empire, his father had neglected the welfare of the people, so why should he care for them? What an important place the home has in the development of character! It is an unusual child that does not sense the spirit of his home. In homes where "polite" and "social" lying is winked at, a child quickly senses that lying is tolerated. How many foul-mouthed children come from homes where loose-speaking is condoned. On the contrary, what a powerhouse of integrity and righteousness will be the home where the elders keep the standards high, and inspire the child to a life of devotion and service.

GEORGE A. SELLECK.

Lincoln, Virginia.

BIRTHS

BORDEN—To Rosella M. and Frank M. S. Borden, South Westport, Mass., August 15, 1927, a daughter, Florence Nelda.

MANCHESTER—To Elsie Tripp and Arthur J. Manchester, Jr., South Westport, Mass., July 25, 1927, a son, Gordon Tripp.

VINCENT—To Mabel Parboosingh and Charles S. Vincent, Buff Bay, Jamaica, B. W. I., August 8, 1927, a son, Donald Swift.

MARRIAGES

HOPPE-HOLLINGSWORTH—At the home of the bride, August 21, 1927, Louise, daughter of Roma Hollingsworth, Denair, California, and George Hoppe of Imperial, California.

HUFF-MURPHY—At Lincoln, Illinois, the home of the bride, July 30, 1927, Esther Katherine, daughter of Mr. and Mrs. Peter Murphy, and Daniel Winston Huff. They are graduates of Earlham College, class of 1924. At home in St. Louis, Mo.

DEATHS

HUDSON—At her home near Bolton, Kansas, June 13, 1927, Lois Amy, wife of Harold Hudson, and youngest daughter of Clarkson E. and Ruth J. Lindley Morgan, in her 30th year. The husband, a son eight years old, a mother, three sisters and a brother survive her.

WOODARD—At the home of her son, C. Earl Woodard, Dewey, Oklahoma, August 16, 1927, Mary E., widow of William P. Woodard and daughter of Robert and Violet D. Kelley, in her 80th year. Born in Parke County, Indiana, she was married in 1870 and became the mother of seven children, Fred B. and C. Earl of Dewey, N. Elmo of Fort Collins, Colo., and Herbert of Detroit, Mich., surviving her. She was always an active member of Friends; in her youth at Bloomingdale, Indiana, afterward at Hesper and Lawrence, Kans., Denver, Colo., and Detroit, Mich., having helped to organize the new church at Detroit. Funeral services were conducted by J. A. Griffiths of the Friends Church, Ramona, Okla.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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